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EDITOR

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THE MOSQUITO SCARE.

Any authoritative statement likely to kill a scare in Honolulu is welcome. The interview given by Mr. Jared G. Smith, special agent in charge of the Hawaii Experiment Station, today is a timely antidote to the alarm raised by an army officer relative to mosquitoes in local rice and taro patches. Mr. Smith, a Federal official who has aided the Territorial authorities in initiating systematic warfare here against the mosquito pest, gives definite testimony from official investigations to disprove the existence of the yellow fever mosquito in the extensive rice and taro raising areas adjacent to town.

At the same time, by showing that the yellow fever mosquito is a house dweller, Mr. Smith does good public service. That fact should be enough to revive, with redoubled vigor, the mosquito fighting campaign that already, desultory though its prosecution, has done wonders in reducing the nuisance in Honolulu, Hilo and elsewhere. Mosquitoes are not nearly so abundant in the downtown sections of this city, during any weather, as was the case a few years ago. In the suburbs a diminution of the pestiferous swarms is noticeable when a dry spell has lasted over a period of days. Mr. Smith gives publicity to a signal transformation that has been effected on Waimanalo plantation from the introduction of the topminnows. These little mosquito-eaters are doing good work wherever they are introduced. Yet for immunity from the pest in town sections, where comparatively large surfaces of water do not exist, the remedy lies in the prevention of ground littering with empty vessels to hold fugitive water and thus become mosquito incubators, together with the systematic oiling of all drains public and private.

Respecting the published statement that the army post surgeon here had reported to Washington that the rice and taro fields near Fort Shafter were infested with the yellow fever mosquito, in consequence of which building operations at the Fort to cost \$300,000 had been countermanded, it would seem that before this community accepts the fact and bows to the unfortunate consequence an investigation should be held. In this the Army and Navy ought to join with the Federal, Territorial and County authorities, the commercial and promotion bodies also, perhaps, participating. If the yellow fever mosquito does not in reality exist in the wet lands and jungles of Honolulu as well as the Army and Navy authorities ought to have the truth demonstrated. And, on the other hand, if the yellow fever mosquito is exclusively a domestic insect, the fact should, as already suggested, incite a war to the finish against the entire mosquito tribe throughout all human habitations in this Territory. With the night species would go the one that flies by day and carries pestilence on its wings.

The desirability of an investigation such as that here suggested is made greater by the scientific evidence that there is a day mosquito here which is not the yellow fever kind. Perhaps it was this other that a recent informant of the Advertiser met in dense swarms in the bush near Kalihi beach. Possibly also it is the more innocuous of the two kinds of day mosquito which the post surgeon has discovered in the rice fields. According to the Federal entomologist it is easy to mistake one for the other. Mr. Van Dine, while reporting the existence of the yellow fever mosquito here, tells also about the forest mosquito (*Stegomyia scutellaris*) as follows in the bulletin quoted by Mr. Smith:

"This species and the yellow-fever mosquito are known locally as the 'day' mosquitoes. While *Stegomyia scutellaris* breeds in such places as mentioned in connection with the yellow-fever species, it differs from the latter in that it is not restricted to such collections of water. The writer has often found it breeding in small bodies of water in the forest. These places have been sometimes far removed from habitations and on several occasions have been discovered where, the writer ventures to say, not more than one person would visit, on an average, in a year's time. These natural breeding places are such small amounts of water as may be contained in a hollow stump of a tree or limb, a depression in a stone in the bed of a mountain stream, or the leaves of plants.

"On February 25 last, the writer collected what he supposed were the eggs of the yellow-fever mosquito. These were placed in a breeding jar and hatched on March 1. On March 9 the first pupae appeared and by March 11 all had transformed to the pupal stage. The first adult issued on March 12 and proved to be *scutellaris*. Specimens continued to leave the water until March 17, when the last one completed its life-cycle. The life-cycle may be summed up as follows: the egg stage is five days, the larval from eight to ten days and the pupal three to six. Mating in this species occurs at any time during the day. The adult infests for the most part shady places."

MR. OLESON PREACHES

(Continued from Page One.)
emphasis that is rapidly coming to be the most significant expression of our present day Christianity.

Men are of more value than institutions, or any of the other things that have been so strenuously battled for in the past. And we get our dearest and soundest convictions as to this from the spirit and method of Christ in his approach to men.

Now, it is a noteworthy fact that he had a special interest in men of his own age. To be sure, he loved children, and had the faculty of gathering them, about him. He greatly honored womanhood, and the masterful purity and strength of his manhood was a moral magnet drawing to himself the affection and allegiance of the women of his day. But he was specially drawn to the men of his own age. He was always saying to such men: Come, follow me. He was always seeking out men who were in the full tide of manhood as he was himself.

He made such men his most intimate companions. He chose them for his special representatives. He found them among all the pursuits of a busy manhood.

Our Lord often entered the homes of the people, and sought to meet on every hand every variety of human want, and to confer on individuals of every class the blessings of his helpful presence and counsel. But in the main when he sought out a given individual that individual was a man of about his own age. Thus he sought them out in the very places where the responsible duties of life compelled them to be. He found them where they were busily mending their fisher's nets. He hailed them where they were bending over their accounts in government offices. He met them where they were gathered together in a motley company of tramps and vagabonds to whom he told the story of the lost things—the lost money, and the lost sheep, and the lost son. He met them on the highway turning over in their minds questions of investment, and the building of bigger barns, and the hiring of laborers for their vineyards. He dined with them in their sumptuous apartments, or talked with them about what seemed to them the grave questions of life, or stood by their side the minister of sympathy and hope and courage in their hard lot, or spoke straight to their hearts a tender rebuke for their lack of brotherliness to the needy, or faced them with unvarying condemnation for duplicity and pretension, or helped them to make a new start in life wherever he found the least spark of sin-

cere desire. He was the friend, and wanted to be regarded as the friend, especially of men who were of about his own age. And so he sought out the poor man in his poverty, and the rich man in his possessions; the man who was a leprosy outcast, and the man who sat at the head of the table at the social banquet; the man of business, and the man who worked at his trade; the government official, and the plain citizen; the capitalist, and the wage-earner; the successful man, and the man who had lost all; the man of pride, and the man of misfortune; wherever there was a man, the Lord Jesus was interested in him. He brushed aside the conventional distinctions that count for so much among men, and considered the man himself, and always with the same great end in view, viz.: that he might awake in every man a true sense of his immortal value, and his present duty.

Our Lord Jesus had a special interest in men, and that, too, in men of His own years, because they were of His own class. They were the producers, the burden-bearers, the responsible factors in the ebb and flow of the life about Him. He had Himself known the privations of manhood, the meaning of toil, the strain of responsibility. There was no experience that comes to men in the full tide of life that had not been potentially present in His own experience. And so He was drawn to men, and so He knew how to approach men.

I am speaking of the human life of Jesus. However insufficient is the explanation of His person that overlooks the Divine in Him, he was certainly and truly human, and in that aspect of His personality makes His first approach to our human souls. Else the incarnation would lose its significance.

Our Lord Jesus never failed to lodge in men's hearts the conviction that He was more and other than His humanity could account for, but being in the form of a man He was also a man in reality, and so came closer to men than God had ever come before.

Thus He came to Zaccheus. Thus, my friends, He comes no less certainly to the men of every generation. Above all the interests that lay claim to the intelligent and hearty support of men in the prime of life, our Christian religion easily takes the foremost place. It does this because it is essentially the voice of the truest and completest manhood speaking straight to all the manhood of the race.

The Lord Jesus Christ was no visionary. He was a man among men, conversant with all that perplexes men, with all that engrosses men, with all that marks the days and tasks of practical life. And His Gospel is no mere sentimentalism. It is rooted in the clearest ethical considerations. It points unerringly to the actual, practical defect in all human life. It outlines in simple but adequate terms the

certain and sufficient cure for what ails humanity.

And His Church is not a merely devotional agency, for the purpose mainly of keeping alive a spirit of worship. Preeminently it is an organization for doing things among and for men, that are worthy of being done. And it is because Christ knows men as they are, and because His Gospel furnishes a sure remedy for actual needs, and because His Church presents a practical and worthy program for men whose lives consist largely in doing things, that Christ approaches men with a claim to their allegiance that outweighs in significance and emphasis the claim of city to an upright citizenship, or of country to a patriotic loyalty.

Indeed, my friends, it is a fair deduction that no man adequately scans his duty to city and nation who does not initially respond to his sense of duty to Christ and to all that is bound up in the cause of Christ. There is no institution of greater civic importance than the Church. It is the germinal body from which go forth the higher creative forces in the life of the community. We can not imagine the extent and the result of the loss that would come to a community through the closing up and abandonment of its churches. But the impairment of the usefulness of a church through lack of aggressive effort is hardly less deplorable. And that is an almost certain result where intelligent, influential men stand by and let the Church of Christ go on without their hearty and devoted support.

It is the fashion nowadays for men and women to take hold enthusiastically of every enterprise that aims at the betterment of the community. The civic spirit is abroad, and everywhere men are enlisting in schemes for making social conditions more wholesome.

But the best institution of all for reaching these ends is right at hand. The Church is no modern afterthought, but the Divine forethought. It is the permanent leaven in the lump of society. It is perfectly adapted to the actual vital needs of men. It is the profoundest factor in the community. It is the conservator of righteousness. It is the enlightener of conscience. It is the guardian of the family and the home. It is the agency that alone adequately sizes up the hunger of the heart and proffers to men the bread of life.

My friends, is the Church worth while? Did the Lord Jesus Christ make a mistake when he founded it, and was He mistaken when he took the long look ahead and said, "The gates of hell shall not prevail against this?"

Or are we, the men and women of this Twentieth Century, making a grievous mistake when, by withholding in any least measure our personal allegiance to Christ, we allow the machinery of His choicest plant to go on whirling and rattling, producing only nominal results, instead of an output to the last limit of its capacity?

Can any man or woman who has a real concern for the best interests of home and community justify himself or herself for the failure to make Christ's Church the most productive agency in the lives of men? Christ has a special claim on the intelligence, the administrative ability, the personal address that attracts, the ingenuity that devises things, the tact of wise leadership, the enthusiasm of the intense man, the judgment of the conservative man, the breadth of outlook of the experienced man, the enterprise and alertness of the business man, the efficiency and resource of the educated man, the rugged honesty of the common man, the power to get things done, and the force to keep things going—Christ has a special claim to all these, for these are the fruits of our civilization, and that civilization comes from Him. These are powers of mind and heart created and fostered among men by the forces of home, and school, and society, and standards of intercourse among men inaugurated and sustained by the spirit of Christ through all the rising and emancipating centuries of Christian history. We can trace every one of these back to the family altar and Christian fireside. They were born and bred in the atmosphere of prayer. We are debtors every one of us for the best we have to the Christian home; and to the Church that has invigorated the Christian home and kept it true to its God-given functions; and to Christ, whose presence has been the invisible but creative potency that has been the source of all the uplifting of men from the first century to the present day.

Did you ever consider the quiet composure with which Christ spoke to Zaccheus, the business man of Jericho, when He said to him, "Come, I must abide at thy house today"? It was the simple assertion of a just claim, not to a temporary hospital, but to a radical change in that business man's program. The crowd said, "He is gone to be guest of a man that is a sinner." That seemed almost a crime to the crowd; but it was the glory of Christ to touch a man's life at its worst and to awaken it to its best.

An earnest business man in New York City said it was a mere touch on his shoulder which led him to confess Christ before men. "I felt a gentle touch," he tells us. "I looked around and saw the face of an old friend looking wistfully at me. He did not utter a word, but I knew what he meant, and I went right up and gave him my hand. That was the beginning of my Christian life."

This was the method of Christ's approach to the business man of Jericho. He believed in Zaccheus. He knew that all that was needed to bring joy to that man's soul, and to bring a new force of blessedness into that town, was to stir Zaccheus to a genuine allegiance to himself. And Zaccheus could not resist the wistfulness in the eyes of his guest. We are not told that the Master talked much in that home. We are told rather of the new resolution in the heart of Zaccheus. It was a day of decision—a glad, fruitful, blessed day; for in it he rose to the right use of all his powers of mind and heart. No man truly finds himself, until the wistful eyes of Christ arouse in him the purpose to hold himself henceforth obedient to every wish of Christ.

Were we able to hear the voices of the spirit-world about us, I am sure

some of us might hear to our amazement the voice of one who spoke as never man spoke, saying: Come, I must abide at thy house today.

Were we able to bring within our range of vision the spiritual realities that are right about us, I am sure some of us here today would find ourselves gazing into the wistful eyes of Christ turned full upon us.

Not wistful because of His need but of yours. Not the wistful eyes of a defeated Christ but of a conquering Christ. Not wistful with the anxious suspicion that you are about to turn away from Him, but wistful with a yearning and expectant love that calls you to rise up into possibilities that He will surely help you reach. Some men grow mightily in a few minutes. Zaccheus did. One moment he was a grasping extortioner; the next the typical philanthropist of a non-humanitarian age. But that was not the most significant change. He was a busy man, with the power of acquisition, and an ability to accomplish things. This ability and power was one moment all at work for self; the next all at work for Christ. But that was not the most significant change. He was like a good many other men, interested in his business, and giving very little serious thought to matters admittedly of great concern to all men. He was one moment indifferent to the supreme things of life; the next he was speaking to his guest in the joy of a great discovery, calling Him Lord and Master.

That was certainly a day of great results in Jericho long ago. It ought to be duplicated. There are men and women all about us in these modern days whose moral worth makes only a faint impression on us. There are other things that impress us as of greater importance than this deep conviction of the Master that a man, any man, every man, is of greater value than all else.

The problem for us in all our insistence on what men shall believe, and on what men shall practice, is to keep true to the Christ method, and to make all our activities tributary to the supreme effort to bring men into a discovery of self and of Christ. For the man who finds himself, and puts himself at the side of Christ, may have what you and I might esteem an illogical, even a deficient belief, and yet be a son of Abraham.

Indeed the way to Christian faith is not that of debate nor of conformity to other men's conviction but of genuine response to the Masterhood of Christ. To answer His call is the initial thing. We may safely trust any man's future who has heard and obeyed that call. It came to Zaccheus beyond all question. It may not have been a summons in words. The circumstances seem to imply rather that it was made known to the soul of Zaccheus by the hushed tones in the eyes of his guest.

In the same way the wistful eyes of Christ behold us all, just as we are at heart. There is a true valuation in them of what is possible in each of us, and there is a ceaseless appeal in them for us to become what it is possible for us to be. But there is a no less intense solicitude in those same wistful eyes that we should value what is possible in every other man; and that we should hold ourselves to the most conscientious, and patient, and prayerful effort to keep that value to the front as our foremost concern in home and church and community.

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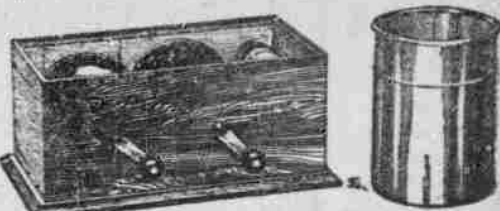


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